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second book Dr. Macgregor displays a very complete knowledge of the history and method of either New Testament or Old Testament criticism. His attitude is always polemical, and his discussion is marked less by investigation than by rhetorical emphasis.

That a work of this sort, however, has value is beyond question. The man who wishes corroboration of already settled convictions, or who wishes a tonic for his own or another's flagging faith, will find his case here set forth with vigor and, often, wit. Dr. Macgregor is an accomplished disputant, and has so marshaled and disciplined the result of the last generation's apologetics, as to make them very efficient. The following quotation may not be the expression of candid research, but it possesses a certain force that may atone for the lack of a quality evidently judged out of place in dealing with opponents. "If this amateur 'scholar' [the author of *Supernatural Religion*] succumb to such masters as Lightfoot and Sanday, an infidel female novelist will take the field; showing how a Christian minister became an infidel, and set on foot a Christianity denying Christ the Lord, and made a similar infidel of his erst Puritan Christian wife,—all on no apparent ground of reason but what has been described as a farrago of scraps of after-dinner conversation of bookish people, of a loose way of thinking about religion,—certainly with no appearance of answer to the real question, as the matter stands, on your view: What are we to think of *Jesus* claiming to be the Saviour, Son of God?"

In a word, except for those who desire impartial presentation of arguments and conclusions, the work is likely to be of considerable value as a contribution to popular apologetic literature of the polemic sort. But the man who wishes a careful and equally convincing presentation of Christian truth in the light of today's scholarship will find other works more to his taste, and probably, more in accord with the aims and method of apologetic.

S. M.

The Johannine Theology: A study of the doctrinal contents of the Gospel and Epistles of the Apostle John. By GEORGE B. STEVENS, Ph.D., D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Chas. Scribner's Sons, 1894. Pp. xii., 387. \$2.00.

The criticisms that are here presented do not concern the spirit of Professor Stevens' book, which is fair and reverent, nor do they refer to the interpretation of particular passages, with which I substantially agree, but they touch (*a*) the author's view of the *sources* of the Johannine theology, (*b*) his conception of the *task* of biblical theology, and (*c*) his *method*.

In regard to the sources, the author excludes the Apocalypse with the remark that "whatever view be held respecting its authorship, it represents a type of teaching so peculiar in its form and matter that it should be treated separately." This position seems untenable. (1) The *form* of the Apocalypse is a purely *literary* question, and therefore does not constitute a reason for

special treatment of its theology, nor does it constitute any part of such a reason. If one were writing on the theological views of John Milton, could it be urged that the difference in form between Milton's prose and poetry constituted a reason why one or the other should be excluded? Did he have one view of God and the world when writing in prose and another when writing in verse? (2) If the *matter* of the Apocalypse be very peculiar, as the author holds, then, if John is the author of the Apocalypse, this peculiarity makes it imperative that the Apocalypse should *not* be excluded. If the teaching were *not* peculiar, its omission might not be significant; but, on the supposition that John wrote the Apocalypse, the very strangeness of its views is the strongest of reasons why a book that aims to present the theology of John should consider these views. It is not true, then, that whatever view be held respecting the authorship of the Apocalypse, the peculiarity of its matter requires that it be treated separately. If John did not write it, then obviously its content does not belong in a presentation of John's theology. If, however, John did write it, then to present John's theology, while ignoring the Apocalypse, is to present a fragment.

The next point to be considered is the author's view of the *task* of biblical theology. He says (page 1) that "biblical theology undertakes to define the peculiarities of the various types of teaching which are found in Sacred Scripture." In agreement with this he says (Preface xii.): "It can hardly be doubted that there is room in our theological literature for an exposition of the theology of John, which shall set forth the salient features of this great type of New Testament teaching." Accordingly, biblical theology has to do only with the *salient features* of the different types of teaching found in the Bible. This is an unjustifiable narrowing of the sphere of biblical theology. The most eminent writers on the biblical theology of the New Testament—Weiss and Beyschlag—have not conceived of the task in this way. Biblical theology includes *all* the teaching of the Bible, and not merely "the peculiarities of the various types."

Again, all writers on biblical theology agree that it is a *historical* science. This characteristic more than any other marks it off from systematic theology. Now the author seems to sin against this law of biblical theology when he recognizes no distinction between the words of Jesus and the words of John. He says (Preface x.) that "the Fourth Gospel represents in all its parts the Johannine theology." This statement means, apparently, that John endorsed all that Jesus said. Doubtless. But it does not follow that John's own words, which constitute about three-fifths of the Gospel, give us the same doctrines and the same aspects of doctrine which are found in the words of Jesus. To present, as the author does, the doctrine of the words of Jesus as the doctrine of John is simply to obliterate personal characteristics. It is unhistorical. This course is not justified by the difficulty of a perfect separation of the words of Jesus from the words of John. It would be justifiable only in case that the author regarded John's record of the words of Jesus as thoroughly unhistor-

ical, a fabrication out of John's own mind. But we suppose that Professor Stevens does not thus regard John's record.

It remains to speak briefly of the *method* of the book before us. The author seems to proceed from without rather than from within. He comes to the writings of John with the method of the dogmatician rather than with that of biblical theology. This may be sufficiently illustrated from the table of contents. Of the fourteen chapters which directly concern John's theology, only one has anything distinctively Johannean in its title. That is chapter IV. on the doctrine of the Logos. The other titles, if we drop from them the words "John" and "Johannine," might be used as captions under which the teaching of Paul could be presented as well as that of John. They have no flavor from the Johannean writings. They do not suggest the *peculiarities* or the *salient features* of John's writings, which we should naturally expect from the author's preface. They present rather the subjects and the order of arrangement which one may see in the table of contents of any work on systematic theology. This again is evidence that we have before us a dogmatic treatise on the writings of John rather than a work on biblical theology, and a perusal of the book supports this conclusion. The three points which have been briefly discussed appear to be defects when the book of Professor Stevens is regarded from the point of view of biblical theology. However, as a discussion of some features of the doctrine of the Fourth Gospel and of the Epistles of John, the book is a credit to American scholarship.

GEORGE H. GILBERT.

ANOTHER OPINION.

To all who have had the pleasure and profit of reading Professor Stevens' presentation of the Pauline theology, this work on the theology of John will come with especial interest. The need of such a work is beyond question; it arises not only from the comparative meagerness of literature on this particular theme but also from the especial worth of the Johannine teachings for our day with its broadening conceptions of truth. The masterly commentaries of Westcott, Reynolds, Godet, Weiss, Luthardt, and Haupt and others have made luminous the line of thought in the Gospel and Epistles; there certainly was room for a synthetic presentation of the great teachings of both. This Professor Stevens aims to give us. Before we note how successfully this has been done we must emphasize the boundaries of this aim. These include no discussion of the authorship of the Gospel nor the consideration of the subjective element. The Johannine authorship is presupposed and both the Gospel and Epistles are received as John's conception of the person and teaching of Christ. The leading question has been, how does this apostle, judging from a careful exegesis of his own words, present the truth to us? The whole value of the books rests, ultimately, of course, upon its exegesis. Three things are evident regarding this: (1) it reveals a full appreciation of the work of the best scholars; (2) it is careful, penetrating and sober; (3) it is independent

and fair. Such an estimate carries with it our estimate of results, and we can say only one thing of them and that is that they are eminently satisfactory. They seem to us to make emphatic just that which needs emphasis and, as against, in certain instances, the conclusions of writers like Wendt or Holtzmann on the one side and Weiss on the other, to keep the golden mean. The absence of a dogmatic assertiveness, the sympathy with the broad truths of the gospel and the careful discrimination of statement and inference must attract all who have made any study of the Johannine writings. For examples of that to which we refer see the chapters on The Union of the Son with the Father, The Doctrine of Love, The Doctrine of the Holy Spirit, The Johannine Eschatology. One rises from the perusal of the book with the feeling that the exalted conceptions of the Gospels and the Epistles are established without the forcing of texts either by reading them apart from their connection or by reading interpretations into them. Words are discussed whenever they, as words, bear upon a doctrine and need elucidation, *e. g.*, the verbs used in the statements regarding prayer or in those regarding love. Indeed with comprehensive and well-balanced treatment the author gives us a clear, trustworthy, helpful view of John's teaching. There is a final chapter containing a comparison of Paul's and John's theology which sets forth the distinctive conceptions of each and also their fundamental unity. The whole book is worthy of careful perusal and is a real addition to the literature concerning the Johannine writings. It is well furnished with a bibliography of the subject and an index of texts and subjects.

J. S. RIGGS.

Aus dem Leben des Propheten Jesaia. Neun akademische Kanzel-reden, von DR. RUD. KITTEL.

The object of this excellent little book is best stated in the words of the author, who is well-known to students by his *Geschichte der Hebräer*. "Several essays have appeared lately on the relation of the Old Testament, especially of recent Old Testament research to Christian faith. Far be it from me to say a word against them. I deem it however quite as helpful to show by an example how the Old Testament regarded from the point of view of our present knowledge of it can be made profitable to the congregation to a greater extent than has yet been done." The nine addresses (for Dr. Kittel expressly declines to call them sermons) are arranged in chronological order from the prophet's call to the overthrow of the Assyrians. The subjects are all taken from portions of the book which are generally believed to be from the pen of Isaiah. Each address has a suggestive title and bears on some phase of modern life. It is a scholarly, temperate, and devout contribution to homiletic exegesis.

W. TAYLOR SMITH.